The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual and Reform Literature.

THE COSTS OF SENSUALISM.

Timothy Titcomb, in one of his "Preachings upon Proverbs," in the *Springfield Republican*, thus forcibly portrays the philosophy and the costs of sensual indulgence. Let the reader remember that Spiritualism, so far as it relates to morals, is the opposite of sensualism, and tends to raise mankind above its power, that they may live *in the spirit*, and not after the flesh.

In the constitution of man—a constitution which associates spirit with matter by marvellous marriage of organisms, and intimately interchanging sympathies, and subtle interdependencies—the Creator has so constructed the body that it shall convey to the mind, for its comprehension, the properties and qualities of material things.

These properties and qualities are communicated by and through the senses, and these senses are so constituted as, in their exercise and office, to be affected by pleasure or pain. Chiefly the office of the senses is that of conveying pleasure.—For the sense of smell, the vital alchemy at work in the flowers elaborates an infinite variety of perfumes. For the sense of taste, the food is prepared in meats and fruits and grains of an infinite variety of flavors. The auditory sense is regaled by birds and brooks, by instruments which the cunning hand of man has made, and by that greatest of all instruments, the human voice. Light ministers to the pleasure of vision, reflected by numberless forms of beauty. In fact, there is no pathway that leads into the penetralia of our natures, and gives passage to the comprehension of the good things of God, that does not absorb something of the divine aroma of that which it bears.—The process of eating, by which we prepare for deglutition the food necessary for our support, is a process of pleasure. We do not gorge our food like the anaconda, impelled by a bald and beastly greed; but its qualities please our senses.

Now, so long as these senses are kept to their appropriate ministry—always a subordinate one, in that they deal entirely with the qualities and properties of matter—so long will it be well with the soul to which they minister; but whenever the soul turns to them as the source of its highest pleasures, and seeks for the multiplication and intension of those pleasures as the great end of its life, then the whole being is prostituted, and absolute, unmixed evil is the natural and inevitable result. There is no law in the universe more certain in its operation than that which punishes sensuality. The man who makes a god of his belly feels the result in an unwieldy, gouty frame and a stupid brain. The man who delights in the intoxication of his senses by the use of stimulants, wears them out, and poisons, even to their death, body and soul. The man and the woman who seek, by the gratification of desires unchastened by love and unwarranted by law, to filch from a heaven-ordained relation the delights of its hallowed commerce, and give themselves up to this form of sensuality, never fail to win to themselves moral corruption or induration, and bodily imbecility and disease. At the gate of this garden of sensual pleasure the angel stands with his sword of flame, and no man enters unsmitten of him. In the path of sensuality in all its multiplied forms God has placed barriers mountain-high, to stop men, and frighten them back from the certain degradation and destruction to which it leads. The path to life is in the opposite direction.

I have said thus much upon the philosophy of the prostitution of the soul to sense that I might the more readily reach the convictions of a generation which, active as it is in intellectual and Christian development, has stronger tendencies to sensuality than any of its predecessors in this country. As wealth increases in any country, the tendencies to sensuality, through the temptations of idleness and the growth of the means of gratification, always increase. The history of national decline and downfall is but a detail of the effects of sensuality. The elevation of style in living beyond a certain point, always impinges on the sensual. Beyond this point, that which we call luxury commences, and luxury is but sensuality refined. In this country, we are all seeking for luxury; and those who cannot afford it, associated with homes, home pleasures and home restraints, embrace such forms of sensual gratification as come within their means to purchase. Men who are poor, look on with envy, and are seeking on every side, in new philosophies and systems and phases of religion, for the license which shall give them more of sense with smaller drafts on conscience. As the free spirit of the age breaks away from bondage to old ideas, old bigotries, and old superstitions, it goes wild, and its newly found liberty runs daringly and blindly into forbidden fields. The free-love doctrines and free-love practices of the day, the multiplication of cases of divorce, and the shameful infidelities that prevail, are all indications of the sensual tendencies of the age.

Where penalty succeeds so poorly, there may seem to be rather poor encouragement for preaching; but, in my opinion, the teachers and preachers of the age should direct more of their power against a tendency which is doing more to undermine the character of the American people than their sateless thirst for gold. Even in the general strife for wealth, the desire for luxury is largely the motive power. The object kept prominently in view is feasting,—eye-feasting, ear-feasting, tongue-feasting, or the feasting of other or of all the senses—and this beyond natural desire, and with the wish and intent to coax from the organs of sense more of pleasure than they can afford with health to themselves and the souls to which they minister.

Now my opinion is that to a man, or a body of men, prostituted or in process of prostitution to sense, there is very little use in talking of religion or morals. Those are motives which they do not understand. So I address myself to the selfishness of the age, as a motive, the strength of which may not be questioned, and bid it withdraw its hand from this fire on pain of losing it. "Cent per cent do we pay for every vicious indulgence," says the proverb; but it is too moderate by half in its estimate of expense, for a youth of sensual pleasure can never compensate for a life of pain. If you do not believe this, ask the debauchee whose senses and sensibilities were long since burned to ashes. Seek further testimony, if you will, of her whose brief life of sensuality is closed by abandonment; or of him whose gluttony has made him a disgustingly bulky bundle of ailments, or of him whose nerves shiver with the poison on which they live. If you say that I am dealing with extremes, without analogies to yourselves, retire into your own consciousness, and question what you find there—old sins of sense that start up and fill you with remorse and fear—old wounds of conscience gaping and bleeding still—old fractures of character that refuse to unite, and make you shudder at your own weakness—old stains upon your purity that memory will not allow to fade. This process will prove to any man of ordinary weakness, who has been subjected to ordinary temptations, that never, in a single instance, has he indulged in an unlawful sensual pleasure without paying for it a thousand times in pain.

The universal fact, based in universal experience, is, that there is nothing in the world that makes so poor a return for its cost as sensual pleasure. No man ever traded extensively in this line without becoming a bankrupt in happiness. It does not pay, and cannot be made to pay, and every man would see and understand this if he would keep an account of his receipts and expenditures. Let me help you to open a book of this kind. Credit sensual pleasure for a spree—a night of hilarity, produced by drinking and feasting; and then turn to the other side of the account, and debit it with the details of cost—money enough to furnish bread for a hundred hungry mouths; a day of languor, pain and indolence; a damaged reputation which may interfere with the projects and prospects of a whole life; a loss of self-respect, and a deadening of moral sensibility; a reduction of the capacity of enjoyment and of the stock of vitality; the sullen pangs of a reproving conscience; the tears of a mother and the severer anguish of a father—all these, and more, for an hour of artificial insanity! How does the account look?

Suppose we try another: Credit Sensual Pleasure for the illicit indulgence of a powerful passion. Then place the cost upon the debit side of the ledger; shame and fear, conscious loss of purity, the possession of a foul secret that is to be carried into all society, and into all relationships, disease and remorse, or, what is more than all these, hardness, brutality, and the formation of habits whose only end is ruin. I may not, through fear of giving offense, enter into all the details of the debit side of this account. They may be found and read of all men in graveyards, in hospitals, in brothels, in garrets and cellars, in ruined families and ruined hearts and hopes. Now does this thing pay?

I have presented only the private side of this account, and that but imperfectly. There is a public side. The innumerable paupers whose life is supported by the state, owe their pauperism, directly or remotely, in three cases out of four, to sensuality—to strong drink, licentiousness, or some form of extravagance that proceeded from a devotion to sensual pleasure. Idiots begotten in drunkenness, lunatics through various forms of sensual vice, criminals who are caged in every jail and prison like wild beasts, diseased creatures, alike loathsome to themselves and others, crowded into numberless pestilent hospitals,—all these are public burdens, imposed by the sins of sensuality. If we run through the whole catalogue of crimes we shall find them all growing directly or indirectly out of this comprehensive vice. In fact, it may be said that all crime, with all its consequences, is but a manifestation of the dominance of sense over reason and conscience.

In this view—and no one knows better than its victims that it is the correct view—sensuality rises into the position of the grand scourge of mankind. It is the mother of disease, the nurse of crime, the burden of taxation, and the destroyer of souls. Oh, if the world could rise out of this swamp of sensuality, rank with weeds and dank with deadly vapors—full of vipers, thick with pitfalls, and lurid with deceptive lights, and stand upon the secure hights of virtue where God's sun shines, and the winds of heaven breathe blandly and healthfully, how would human life become blessed and beautiful! The great burden of the world rolled off, how would it spring forward into a grand career of prosperity and progress! This change, for this country, rests almosts entirely with the young men of the country. It lies with them more than any other class, and more than all other classes, to say whether this country shall descend still lower in its path to brutality, or rise higher than the standard of its loftiest dreams. The devotees of sense, themselves, have greatly lost their power for good, and comparatively few will change their course of life. Woman will be pure if man will be true. Young men, this great result abides with you. If you could but see how beautiful a flower grows upon the thorny stalk of self-denial, you would give the plant the honor it deserves. If it seem hard and homely, despise it not, for in it sleeps the beauty of heaven and the breath of angels. If you do not witness the glory of its blossoming during the day of life, its petals will open when the night of death comes, and gladden your closing eyes with their marvellous loveliness and fill your soul with their grateful perfume.

ANECDOTES OF SWEDENDORG.

The following passages from Wilkinson's Life of Swedenborg are sufficient of themselves, in the absence of all other evidence, to establish the reality of those powers of the spirit which we have been accustomed to term "supernatural."

THE FIRE OF STOCKHOLM.

"On Saturday, at 4 o'clock, p. m." says Kant, "when Swedenborg arrived at Gottenburg from England, Mr. William Castel invited him to his house, together with a party of fifteen persons. About 6 o'clock, Swedenborg went out, and after a short interval returned to the company, quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudarmalm (Gottenburg is 300 miles from Stockholm), and that it was spreading very fast. He was restless, and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At 8 o'clock, after he had been out again, he joyfully exclaimed, 'Thank God! the fire is extinguished, the third door from my house.' This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the governor the same evening. On the Sunday morning, Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On the Monday evening, a messenger arrived at Gottenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On Tuesday morning the royal courier arrived at the governor's, with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately it had ceased; for the fire was extinguished at 8 o'clock.

THE LIVING AND THE DEAD.

Supernaturalism in all ages has had a commercial side, and has been cultivated as a means to regain missing property, or to discover hidden treasures. The good people of Stockholm were perhaps spiritual chiefly in this latter direction. It was in 1761 that Swedenborg was consulted on an affair of the kind by a neighbor of his, the widow of Lewis Von Marteville, who had been ambassador from Holland to Sweden.—Curiosity too was a prompting motive in her visit; and she went to the seer with several ladies of her acquaintance, all eager to have "a near view of so strange a person." Her husband had paid away 25,000 Dutch guilders, and the widow again applied to for the money, could not produce the receipt. She asked Swedenborg whether he had known her husband, to which he answered in the negative, but he promised her, on her entreaty, that if he met him in the other world, he would enquire about the receipt. Eight days afterwards Von Marteville in a dream told her where to find the receipt, as well as a hair-pin set with brilliants, which had been given up as lost. This was at 2 o'clock in the morning, and the widow, alarmed yet pleased, rose at once, and found the articles as the dream described. She slept late in the morning. At 11 o'clock a. m. Swedenborg was announced. His first remark, before the lady could open her lips, was that "during the preceding night he had seen Von Marteville, and had wished to converse with him, but the latter excused himself, on the ground that he must go to discover to his wife something of importance." Swedenborg added that "he then departed out of the society in which he had been for a year, and would ascend to one far happier:' owing we presume, to his being lightened of a worldly care. This account, attested as it is by the lady herself, through the Danish General, Von E——, her second husband, was noised through all Stockholm. It ought to be added, that *Madame* offered to make Swedenborg a handsome present for his services, but this he declined.

THE QUEEN OF SWEDEN.

It was in the same year (1761) that Louisa Ulrica, a sister of Frederick the Great of Prussia, and married to Adolphus Frederick, King of Sweden, received a letter from the Duchess of Brunswick, in which she mentioned that she had read in the Gottingen Gazette, an account of a man at Stockholm, who pretended to speak with the dead, and she wondered that the Queen in her correspondence had not alluded to the subject.—The Queen had no doubt heard of the Marteville affair, and this, coupled with her sister's desires, made her wish to satisfy herself by an interview with Swedenborg. Captain de Stahlhammer out of many authorities is the one whose narrative we select of what passed at that interview.

"A short time," says Stalhammer, "after the death of the Prince of Prussia, Swedenborg came to court [being summoned thither by the senator, Count Scheffer.] As soon as he was perceived by the Queen, she said to him, 'Well, Mr. Assessor, have you seen my brother?' Swedenborg answered, No; whereupon she replied, 'If you should see him, remember me to him.' In saying this, she did but jest, and had no thought of asking him any information about her brother.

Eight days afterwards, and not four and twenty hours, nor yet at a particular audience, Swedenborg came again to court, but so early that the Queen had not left her apartment called the white room, where she was conversing with her maids of honor and other ladies of the court. Swedenborg did not wait for the Queen's coming out, but entered directly into her apartment, and whispered in her ear. The Queen struck with astonishment, was taken ill and did not recover herself for some time.

After she was come to herself, she said to those about her, '*There is only God and my brother who can know what he just told me.*' She owned that he had spoken of her last correspondence with the prince, the subject of which was known to themselves alone."

THE BISHOP HALLENIUS.

Bishop Hallenius the successor of Swedenborg's father, paying a visit to Swedenborg, the discourse began on the nature of common sermons. Swedenborg said to the bishop, among other things: 'You insert things that are false in yours;' on this the Bishop told the gardener, who was present, to retire, but Swedenborg commanded him to stay.

The conversation went on, and both turned over the Hebrew and Greek Bibles, to shew the texts that were agreeable to their assertions: at length the conversation finished, by some observation intended as reproaches to the bishop on his avarice, and various unjust actions: 'You have already prepared yourself a place in hell,' said Swedenborg; 'but,' added he, 'I predict that you will some months hence be attacked with a grievous illness, during which time the Lord will seek to convert you. If you then open your heart to his holy inspirations, your conversion will take place. When this happens, write to me for my theological works, and I will send them to you.' In short, after some months had passed, an officer of the province and bishoprick of Skara came to pay a visit to Swedenborg. On being asked how the Bisop Hallenius was, 'He has been very ill,' replied the officer, 'but at present he is well recovered, and has become altogether another person, being now a practiser of what is good, full of probity, and returns sometimes three or four fold of property, for what he had before unjustly taken into his possession.'

From that time the bishop became an open supporter of Swedenborg's doctrine.

THE SPIRIT OF VIRGIL.

"A single anecdote," says Atterbom, "in relation to his spiritual intercourse, we cannot refrain from introducing, especially as none of those hitherto known so artlessly delineates his peculiar and unrestrained mode of living, at the same time, both in the natural and spiritual world The occurrence took place with a distinguished and learned Finlander (Porthan,) who during the whole of his life, believed rather too *little* than too *much*. This learned man, when a young graduate from the university, was on his travels, and came to Stockholm where Swedenborg was living.

On his arrival at the house in which Swedenborg resided, he was introduced into a parlor by a good-humored old domestic, who went to an inner apartment to announce the stranger, and immediately returned with an apology from his master, as being at that moment hindered by another visit, but which would probably not be of long duration; on which account the young graduate was requested to be seated for a few minutes—and was left in the parlor alone. As he happened to have taken his seat near the door of the inner apartment, he could not avoid hearing that a very lively conversation was carried on, and this, during a passage up and down the room: in consequence of which he alternately perceived the sound of the conversation at a distance, and then again immediately near himself; and plainly so that every word might be heard. He observed that the conversation was conducted in Latin, and that it was respecting the antiquities of Rome: a discovery, after which, being himself a great Latinist, and very conversant on the subject of those antiquities, he could not avoid listening with the most intense attention. But he was somewhat puzzled when he heard throughout only *one* voice speaking, between pauses of longer or shorter duration; after which the voice appeared to have obtained an answer, and to have found in the answer a motive for fresh questions. That the *hearer* of the persons conversing was Swedenborg himself, he took for granted, and the old man was observed to be highly pleased with his guest. But who the latter was he could not discover; but only that the conversation was concerning the state of persons and things in Rome during the time of the Emperor Augustus: and particulars on these points were elicited, which he with unavoidable and increasing interest endeavored to lay hold of, since they were altogether new to him. But as he became more and more absorbed in the subject itself, and was endeavoring to forget the marvellous in the treatment of it, the door opened; and Swedenborg, who was recognizable from portraits and descriptions of him, came out into the parlor with a countenance beaming with joy.

He greeted the stranger, who had risen from his seat, with a friendly nod, but merely in passing by him: for his chief attention was fixed upon the person who was invisible to the stranger, and whom he had conducted with bows through the apartment and out at the opposite door: repeating at the same time, and in the most beautiful and fluent Latin, various obligations, and begging an early repetition of the visit. Immediately afterwards, on entering again, he went straight up to his later guest, and addressed him with a cordial squeeze of the hand: 'Well, heartily welcome, learned Sir! excuse me for making you wait! I had, as you observed, a visitor.'

The traveller, amazed and embarassed: 'Yes I observed it.'

Swedenborg: 'And can you guess whom?'

'Impossible.'

'Only think, my dear Sir: Virgil! And do you know: he is a fine and pleasant fellow. I have always had a good opinion of the man, and he deserves it. He is as modest as he is witty, and most agreeably entertaining.'

'I have always imagined him to be so.'

'Right! and he is always like himself. It may, perhaps, not be unknown you, that in my first youth I occupied myself much with Roman literature, and even wrote a multitude of *Carmina*, which I had printed at Skara?'

'I know it, and all judges highly esteem them.'

'I am glad of it; it matters little that the contents were respecting my first love. Many years, many other studies, occupations and thoughts, lie between that period and the present. But the so-unexpected visit of Virgil awaked up a crowd of youthful recollections; and when I found him so pleasant, so communicative, I resolved to avail myself of the occasion, to ask of things concerning which no one could better give information. He has also promised me to come again before long.'

THE ELBERFELD MERCHANT.

An intimate friend of Stilling's, a merchant of Elberfeld, had occasion to take a journey to Amsterdam, and having heard much of this "strange individual" (Swedenborg), desired to become acquainted with him. He called upon him, and found a venerable friendly old man, who desired him to be seated. The Elberfeld merchant, Stilling says, was "a strict mystic in the purest sense. He spoke little, but what he said was like golden fruit on a salver of silver. He would not have dared for all the world to tell an untruth."

He explained to Swedenborg that he was acquainted with his writings, and had heard the relations of the fire of Stockholm, and the affair of the Queen of Sweden's brother, but that he wished for a proof of a similar kind himself. Swedenborg was willing to gratify him.

The merchant then said, 'I had formerly a friend who studied divinity at Duisburg, where he fell into a consumption, of which he died. I visited this friend a short time before his decease; we conversed together on an important topic: could you learn from him what was the subject of our discourse?'

'We will see. What was the name of your friend?'

The merchant told him his name.

'How long do you remain here?'

'About eight or ten days.'

'Call upon me again in a few days. I will see if I can find your friend.' The merchant took his leave and despatched his business. Some days after he went again to Swedenborg, in anxious expectation. The old gentleman met him with a smile and said, 'I have spoken with your friend; the subject of your discourse was, *the restitution of all things.*'

He then related to the merchant, with the greatest precision, what he, and what his deceased friend, had maintained. My friend turned pale; for this proof was powerful and invincible. He enquired further, 'How fares it with my friend? Is he in a state of blessedness?' Swedenborg answered. 'No, he is not yet in heaven, he is still in Hades, and torments himself continually with the idea of the restitution of all things.' This answer caused my friend the greatest astonishment. He ejaculated, 'My God! what, in the other world?' Swedenborg replied, 'Certainly; a man takes with him his favorite inclinations and opinions; and is very difficult to be divested of them. We ought, therefore, to lay them aside here.' My friend took his leave of this remarkable man, perfectly convinced, and returned back to Elberfeld."

The Spiritual Age.

Progress is the Common Law of the Universe.

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SPIRITUALISM IN RELIGION.—NO. XVI.

ATONEMENT.

This is one of those theological terms which a late writer has aptly styled "polarized words." A bar of iron which has stood a long time in one position, or over which a powerful magnet has been passed, comes to exhibit the phenomenon of polarity; that is, when suspended, its extremities will turn persistently towards the opposite poles of the earth. So this word has stood so long as the representative of a particular theological idea, or has been so powerfully magnetized by the force of some vigorous mind on being fixed in the memory, that with most people it invariably points to this one idea. It is extremely difficult to *de*-polarize it, and make men see that it has not necessarily any such meaning at all—that in fact its *real* meaning is quite different.

The idea commonly meant by the word (at least among the majority of Christian believers), is this, as tersely expressed in Buck's Theological Dictionary:

"Atonement is the satisfying Divine Justice by Jesus Christ giving himself a ransom for us, undergoing the penalty due to our sins, and thereby releasing us from that punishment which God might justly inflict upon us."

The real meaning, as shown by the construction of the word itself, is *agreement* or *reconciliation*. To be *at one*, is to be agreed, or in harmony. Hence, *at-one-ment* is the state of agreement;—sometimes, perhaps, including the means by which such a state is brought about.

We shall not here go into any critical exegesis to show that this is its meaning in the New Testament. The well-known fact that the same Greek word which is translated atonement but once in the common version (Rom. v. 11), is elsewhere rendered *reconciliation*, should be sufficient for all who profess to found their faith upon that book.

Atonement, then, is simply agreement, reconciliation, harmony. Who is it that needs to be atoned or reconciled?—Man, of course, in so far as he is out of harmony with the the Divine principles of universal love, justice and good. How is he to receive atonement? Evidently by being brought into loving accord with these principles (or, which is the same thing, into the "love of God")—by ceasing to do evil and learning to do well. What can be plainer than this?

Or, admitting that "the satisfying of Divine Justice" is included in the meaning of the word, it would yet seem that every right-minded person must see that *Divine* Justice can be satisfied with nothing less than the reformation or right-doing and complete harmonization of any and every wrong-doer.—*Man's* imperfect justice, which is often merely vindictive, may demand blood and torture, after and beyond such restoration (as it often hangs criminals after they have given good evidence of repentance); and it may insist on inflicting such penalties even on an innocent substitute; but it seems an outrage on our moral sense to suppose that a divinely just Being could do anything of the kind.

But this brings us to another point, where it becomes necessary to carefully distinguish the truth really existing in the nature of things, from man's crude misconceptions of that truth. We refer to

SUBSTITUTED SUFFERING OR VICARIOUS ATONEMENT.

While our moral sense repels with horror the idea of substituted suffering to "appease Divine wrath," or to reconcile God to man, yet we recognize a momentous and glorious truth in the fact of vicarious or substituted suffering *as a means of bringing the diseased and sinful into a state of moral health and harmony.*

The common experiences under the great laws of sympathy and of vital impartation, which Modern Spiritualism has rendered so familiar, serve clearly to illustrate and enforce this great truth. Numbers of sympathetic persons are there among us, who are daily taking upon themselves the physical pains and sicknesses of those around them, and by overcoming these in themselves, give relief to the sufferers. This is substituted or vicarious suffering. The strong thus bear the infirmities of the weak. Nay, more: those who, by obedience to physical and spiritual laws, have vitality to spare, can and do impart of the same to arouse and strengthen the feeble vitality of those who through transgression have become weak and powerless to deliver themselves from the clutches of disdisease. They thus lay down their lives (give their vital forces or life-blood) for others, and become, so far, saviors to them.

The same law is equally operative on the mental and spiritual planes. There are those who know what it is to take upon themselves the mental distresses and soul agonies of those around them—to literally suffer through sympathy for the sins the moral as well as physical transgressions—of others; and through this suffering to attain spiritual power to raise the fallen to peace and moral health.

Those familiar with such experiences have no difficulty in understanding what is related of the Nazarene, in the last eventful hours of his earth-life. So large and deep were the sympathies of his great soul, that he took upon him a burden of woes which caused him to be "in an agony," and to "sweat as it were great drops of blood." Nor will they question that transcendant spiritual power and exaltation which are alleged to have followed, in his case, this voluntary suffering in behalf of others. Those who possess the Christ spirit will in like manner willingly lay down their lives, even for the degraded and the wicked.

Rejecting, then, the errors involved in the popular conceptions of atonement and vicarious suffering, we joyfully accept the truths which these words properly express, and which modern Spiritualism has elucidated to our understanding, as among the most precious and ennobling the mind can conceive.

Learn all thou canst from other, but never lose thyself in their productions.

THE SECRET OF TEMPTATION.

The other a day a friend called at our office and entered into conversation. He was one who had been addicted to the habit of chewing tobacco; but for a short time had been making an effort to abstain. No allusion was made to the subject, nor had it entered the thoughts of either party during a half hour's talk. Another person came in. Almost instantly I noticed my friend's hand pass to his pocket for a mouthful of the favorite weed. It was an unconscious act on his part, and, according to our philosophy, originated in the fact that the new comer was an inveterate chewer, and had his mouth filled at the moment with the accustomed quid. The electro-magnetic flash from this tobacco-charged battery had struck the tinder in our sensitive friend's weak spot, and the strange hankering was all ablaze anew.

This little incident will serve as a key to a thousand facts of its kind, and open many suggestive thoughts. Herein is one great secret of temptation in its various forms. We are convinced that many an erring one is magnetized into doing wrong by some walking battery of temptation. We have been told from our earliest youth of the evil influence of bad examples on the young. But it has not been explained to us how an example which we at first abhor should at length be accepted and followed. There is a familiar quotation:

"Vice is a monster of such hideous meiu,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

But why, and how? Is it not through the magnetic influence of the tempter who obtains, unconsciously to the tempted, perhaps even unawares to himself, a control over the weaker party and drags him down? Is there not an insidious, serpent-like power by which the unwary are fascinated till they fall, even willingly, into the jaws of iniquity? It would seem thus.

But fortunately the same rule applies to the communication of elevating influences. By sympathy we transfer not only bodily ailments, aches and pains, but every mental and moral quality of our natures. As the colorless rays of the sun when submitted to the prism give seven distinct colors and a thousand intervening shades, so could our magnetic emanations be prismatically viewed, we should find them separable into the various elements predominant in our characters. It is not too much to hope that the time will come when personal emanations can be tested with philosophical accuracy, so that it shall be possible to determine the precise state of an individual mentally and morally by such analysis. Till then let us make the most of the knowledge we already posses, that every sentiment and feeling exercised by one person passes to others and stimulates the same in them. It is a safe-guard to know this law of susceptibility, which may be applied to wise purposes in protecting the weak and saving the erring.

WHAT PREACHERS CAN DO FOR US.

The Principal of the New York State Normal School, treating of modes of education speaks of what he calls the "two gallon jug process." This expressive phrase is applied to that plan of instruction which makes the pupils mere passive recipients, who are to take on trust all the instructor says; exercising no care but to keep their mental mouths open while he pours in. Does not this figure apply with even more force to the religious instruction of the day (always of course excepting the *live* teaching like Beecher's)? What better than so many two gallon jugs are our church-goers required to make of themselves? All they have to do is passively to swallow the doctrine. The injunction might be put in the words of a poet often quoted by the children—not considered classical we believe—

"Open your mouth and shut your eyes,
And I'll give you something to make you wise,"

an injunction which too many pew occupants seem to obey rather literally; as witness the snorers on every hand—they are being made "wise unto salvation."

Now this is not what we want, not what we need. Human beings are something better than so many two gallon jugs.—Why, even a plant manifests more individuality. See how it rejects thos substances which would impede its development; how it will stretch out its little fibrous roots for nourishment such as it craves; how its hungry leaves woo the sunshine and turn their backs on the storm. Now has a man less right to his instincts than the sycamore; or a woman than the trembling aspen? The mind has its roots, its branches and leaves—its instincts, attractions and repulsions—implanted by Him who a de it; not less, surely, than has the plant. The eternal law in every man's soul must determine for him what to except and what to reject; and so far as he is really himself it will determine this. It will accept nothing as true because the preacher or any other man says so, but because his own inner nature endorses it.

That alone is vital knowledge which is a *growth* within the soul. So far as individuals or institutions promote this growth they are an aid; otherwise they are a hindrance to us. The most that a teacher or preacher can do then, is to encourage us, stimulate us, and help us to help ourselves.

A Puzzle for the Heathen.

Cyrus W. Plumer, sentenced to be hung in Boston for mutiny and murder on board the whale-ship Junior, has had his sentence commuted by the President to imprisonment for life. Preparations had been made for the execution, and cards of invitation to witness the tragedy had been sent to various parties. He was to have been hung on Friday the 8th inst. On Thursday he was solemnly baptized by an orthodox clergyman, having become a convert to Christianity.

An inquiring Hindoo might be puzzled to see the consistency of our professed religious belief in such a case. It might be difficult for him to see how a man whom God had forgiven, who had been washed white in the "blood of the Lamb," and was therefore fit for the society of angels and spirits of just men made perfect—how such a companion for saints should be unfit or unworthy to associate with this world of sinners. Why should he who was allready to be ushered into Heaven be immured within the walls of a dungeon so long as he delays that blessed journey? Is that person dangerous in earthly society who is fit for Paradise; or is man more just than his Maker? We confess to some sympathy with this heathenish ignorance and should be glad to be enlightened.

The Bible for the Armies.

Friends of the Bible cause in New York are now making contributions for supplying the armies now in the field in Europe with New Testaments. It is expected that the soldiers will derive new valor before going to battle, from reading passages like these: "Love your enemies; do good to them that hate you"—"If a man smite thee on the one cheek, turn to him the other also"—"Forgive us our trespasses as we forgive them that trespass against us!" etc.

N. E. UNIVERSITY CONVENTION.

A convention of the members and friends of the "New England University Association" was called at Lowell, on Tuesday and Wednesday of last week, for the purpose of deciding on a location for the proposed University buildings. A considerable number of earnest friends of educational progress, from different parts of New England, convened.

Among the officers present were Hon. Virgil Chase, of Goshen, N. H., Dr. G. P. Thompson, of Yarmouth, Me., and Hon. John M. Kinney, of Wareham, Mass., Vice Presidents,—the first named of whom occupied the Chair after his arrival, it having been temporarily filled by Dr. Gardner, of Boston.

On attempting to proceed to business, it became apparent that the preliminary steps in the enterprise had been taken in a very loose manner. After much discussion, not of the most harmonious character, a committee was appointed, with Dr. H. F. Gardner, of Boston, at its head, to investigate the state of affairs.

On the second morning of the convention, the majority of this committee reported, in substance, that they had found informalities and mistakes in the previous proceedings of so grave a character as to entirely destroy their legal validity, and hence that the convention was incompetent to transact the business for which it was called. A minority report, by one member of the committee, took the opposite ground. The majority report was accepted.

A committee was then raised, consisting of Messrs. J. S. Loveland of Medford, Mass., Augustus Morse of Leominster, Israel Morrill of Lawrence, H. F. Gardner of Boston, and J. M. Kinney of Wareham, who were instructed to revise the constitution adopted at Marlow in May last; also to examine into the legality of all proceedings to this date, and recommend the steps necessary to be taken in order to legalize the past doings of the Association or its agent. The committee was empowered to employ able counsel for assistance in this work; and was instructed to report to an adjourned meeting of this convention, to be holden in Lowell on the first Tuesday in October next.

A resolution was adopted inviting all persons who discover imperfections in the constitution adopted at Marlow, to communicate the same to J. S. Loveland, chairman of the committee of revision (in care of Bela Marsh, 14 Bromfield St., Boston) within two weeks from this date. These, we believe, comprehend all the important items of business transacted. The details would not interest our readers. We trust the revising committee will have the wisdom to present a practicable plan which shall unite the friends of an improved educational institution, avoiding the fatal mistake of expecting to inaugurate such an enterprise on the high-pressure principle. It must grow from small beginnings, and have at its basis a germ of vital and catholic principles, or it will have merely a mushroom existence.

On Tuesday evening, an inspirational address was given through Miss Lizzie Doten, of Plymouth, which embraced suggestions of a most valuable character. We subjoin a brief abstract of the same:

ABSTRACT OF MISS DOTEN'S ADDRESS.

Education, it was affirmed by the speaker, is the *educing* or drawing out of what is in the human being. Its highest object should be to awaken and call forth into exercise the divine in man. There is a germ of the divine in every one—it may and should be developed. This is true progression, which is equivalent to education. Man is made to be thus unfolded—therefore progression is a law of his being.

The means of this education, or drawing out, are all the circumstances of life; but there is besides an internal tendency to act, or to push out. The plant is developed from the germ, not only by means of warmth, rain, dews and surroundings, but it has an internal vitality of its own. So man has a consciousness of his own, from which he acts. He is introduced into existence in an infantile condition of innocence, from which he needs to be disciplined by experience into the maturity of wisdom.

Men are also educated by each other. Models of noble, harmonious men have been set forth all along the ages, for the emulation of others. But the elements of all that was in any one of these are in each and all of us, and may be brought out in a harmonious blending.

But one part of man's constitution should not be educated at the expense of another. Man has a triune nature. The intellect is not alone to be cultivated, and the heart and moral nature neglected. Popular education is too much confined to the intellect. Hence we have an aristocracy of intellect, which sneers at all who attempt to minister to the wants of the soul in ungrammatical speech. But the heart is beginning to make known its demands—the inner spiritual nature is yearning to be fed; and as these intellectualists have only husks to offer, it will seek the living bread where it can be found. The spiritual in man must be recognized and provided for in the education of the future, as of first and highest importance.

God's method is to educate man through his wants and necessities. We must copy this method. "Necessity is the mother of invention." It is through his needs that man has been stimulated to all the progress he has made. Attempt to crowd knowledge upon a mind that does not want it, and it is not received. It does harm rather than good. It is like crowding food upon a stomach that is not hungry—it sours and is rejected with loathing. To lumber the mind of a child with knowledge that it does not seek, because it may require it in after days, is like cramming its stomach with food lest it should be hungry when grown up to manhood! The true method is to awaken its slumbering inner nature to a consciousness of *needs*, and then it will seek the supply of those needs.

The mind has the dual faculties of imagination and reason. Through imagination come inspirations, suggestions and new ideas. These must be subjected to the criticism of reason, and submitted to the test of practicality in every-day life. Thus man is educated from without and from within—from God himself, through the imagination.

The child is specially imaginative; he makes a horse of a walking-cane, railway cars of the common household chairs, with the rocking chair for a locomotive. Reason afterwards comes into activity, tries all things, and finds much that is true and real even in that which at first seems crude and fanciful. There are aspirations which cannot be supplied from without—yearnings after the eternal and the divine, which man cannot satisfy. Man may supply knowledge—God alone can give wisdom.

There as those who are born to be educators. Every one knows from experience that there are persons who cannot draw us out. We sit in their presence dumb and locked up. There are others in whose genial atmosphere we feel to open ourselves; they call out the best that is in us. The latter are our educators. The same is true of children.

While we would criticise old institutions, we would not denounce them. They have had their uses, for which they are to be honored—even old Harvard, with all its conservatism. But we must go forward, and provide for the higher demands of the present and the future. The institution just named is of benefit more especially to the professional classes. But the inability of these classes to meet the wants of the present time is well known. The cunning craft of lawyers, the powerlessness of the medical profession, and the inefficiency the clergy as moral leaders and spiritual guides, is confessed on every hand. The masses are becoming so intensely individualized, and sensible of deeper spiritual needs, that they demand something beyond mere intellectual culture. Their *hearts* must be spoken to. The great want of the time is more spirituality. None are fitted, in the true sense, to educate children till they become spiritual themselves—till they recognize their own spiritual natures, know their wants, and the laws of their unfolding.

In conclusion, it was remarked that the proposed Institution as yet exists only in imagination. It is a good and noble suggestion, but it must be submitted in every detail to the criticism of reason. It is yet in embryo; do not be in haste to introduce the child to the world before it is half formed. There is time enough; take a whole year if necessary to perfect the constitution. The delay is of little moment in comparison with the importance of beginning rightly.

"THE CREED OF SPIRITUALISM."

Some benevolent Christian (?) out west, probably commiserating the destitute condition of Modern Spiritualists, being as they are without any generally accepted and authoritative creed, (beyond the mere fact of spirit-existence and communication,) has kindly volunteered to supply the deficiency. The result of his disinterested labors is published in a late number of the St. Louis *Central Christian Advocate*, a copy of which has been sent us for notice. We lay the document before our readers as a matter of curiosity,—though we doubt if a single one of them will be able to subscribe to the confession so gratuitously prepared:

I. I believe in the Material Inspiration of Andrew Jackson Davis—that the secrets of the Universe are unerringly revealed to him.

II. I believe in the Plenary Inspiration of Nature through Davis, though he affords neither Prophecy nor Miracle, to prove his Divine Mission.

III. I believe that all things came by Chance—that the Universe is self-created, and self-extant.

IV. I believe in Pantheism—that Matter and Motion are the twin Deities that Create and Control all things.

V. I believe in God, and yet I do not believe in God. I believe God is matter.

VI. I believe man is the offspring of chance.

VII. I believe man is a mere machine—that he has no more physical or moral freedom than a mushroom.

VIII. I believe in Materialism. Though thought is not a property of matter—though divisibility is an essential property of matter, yet I believe spirit is mere matter, and ideas also.

The compiler of this new confession of faith gravely assures us that he has "no motive to caricature the system," and we cheerfully grant that he has performed his labor according to the best of his knowledge and belief. He, however, has made the capital mistakes, at the outset, of confounding Spiritualism with the so-called "Harmonial Philosophy" taught by Mr. Davis, and of assuming that the latter is "the Great Apostle of Spiritualism," and the authoritative expounder of its truths. Hence he illustrates and maintains the above articles solely by citations from Mr. Davis' first production, "Nature's Divine Revelations."

Now, had our Christian friend taken a little pains to inform himself, he would have learned that neither does Mr. Davis claim, nor do Spiritualists in general accord to him, any such relation to Spiritualism. Indeed, we think Mr. D. would be the last man to endorse either the first or the second article of the above creed—and certainly we know of no Spiritualist who would accept them.

Our sectarian religionists have become so accustomed to following authoritative leaders, and believing in infallible revelations, that they find it next to impossible to comprehend the position of those who are accustomed to think for themselves, and to accept that only which appears to them, individually, to be true.

The book entitled "Nature's Divine Revelations," is a wonderful production, it is true, both in its matter and more especially in its *manner*. It was communicated through the lips of A. J. Davis, in an unconscious state, when a mere boy, and without his having seemingly any more responsibility for the ideas enunciated than had the scribe who wrote them down. The book makes some extravagant claims for itself on the score of comprehensiveness and infallibility. But what of all this? Its claims and its statements must be submitted to the test of the most thorough scrutiny before they can be accepted by any rational mind. Few if any such minds among modern Spiritualists do or can accept it in toto.

It is very possible that Mr. Davis once believed its claims himself. In one of his earlier productions, indeed, he claimed substantially that "the secrets of the universe were unerringly revealed to him." But this was a mistake of youthful inexperience, when just come into the possession of then unusual gifts—a mistake which Mr. D. has since seen and publicly confessed in his later works. We doubt not he will honestly and frankly confess his other mistakes so fast as he sees them.

The once strange and marvellous phenomena of clairvoyance, trance, and trance-revelations, are, through the prevelance of modern Spiritualism, becoming better understood; and it is now found that such revelations are invested with no authority whatever, except so far as they express obvious truth to the mind.

Each of us must learn, by a sincere love of truth, and devotion to it so far as perceived, to determine for ourselves between it and error. We cannot throw off this responsibility on any other, not even an angel from heaven. But we may remember for our encouragement that God is ready to reveal himself in every soul that earnestly and reverently seeks after Him.

All attempts, therefore, of opponents to build a creed for Spiritualists, or of Spiritualists to erect one for themselves, on the basis of clairvoyant or spirit revelations as authority, will prove as futile as founding a house on the sand.

The Spiritual Excitement in Ireland.

The extensive revival now going forward in the north of Ireland, still continues to develop remarkable and interesting features. The secular papers of Ireland give much attention to the subject and make full reports of the religious meetings. An exchange says:

"A striking peculiarity of the work is that people not much interested in the meetings are stricken down while about their ordinary business, and go into a sort of trance, out of which they emerge into a religious course of life, almost without any volition of their own.—Many remarkable instances of this sort are published. The Catholic priest of Ballymena prescribed holy water and wine for these cases, but the remedies did not afford relief, and notwithstanding the holy water and the exorcisms of the priest, many of his flock came out of the trance sound Protestants, and burnt their catechisms and prayer-books.

BALLOONING.

Navigation of the air is attracting increased attention in this country. The great trial trip of Messrs. Wise, La Mountain and two others, from St. Louis to the Atlantic coast, with a view to testing the practicability of a voyage to Europe, was accomplished with partial success. The intrepid adventurers left St. Louis on the evening of July 1st, and reached central New York the next forenoon. Here they fell into a hurricane, which swept them with terrific violence over Lake Ontario, and at length dashed them into a tree near the Lake, to the imminent peril of their lives. They, however, escaped without serious personal injury, but with their flighty craft badly damaged. The landing was in the town of Henderson, Jefferson Co., N. Y. It is the intention of the adventurers to re-build the airship, and repeat the experiment.

The entire distance traveled from St. Louis to the point of landing was 1150 miles, which was done in nineteen hours and fifty minutes, being nearly a mile per minute.

There have been some long aeronautic excursions previous to that of the "Atlantic," but none that compare with it. Mr. Clayton ascended from Cincinnati in 1833, and landed 350 miles away in Western Virginia, in nine and a half hours. In 1835 a party of English gentlemen ascended from Vauxhall Gardens, and landed in the Duchy of Nassau in eighteen hours, the distance made being about 500 miles.

Mr. Gager, one of the aeronauts, thus describes a peculiar phenomenon observed on the voyage:

"The principal feature which the voyagers observed during the night, was the prevalence about, above and under them of a remarkable phosphorescent light, which seemed to invest everything and give it a peculiar appearance. It made the balloon look like a globe of fire seen through oiled paper, as Wise described it. It was easy to tell the woods from the open country by the belts of black lines which they indicated—and on crossing a body of water it seemed as though the voyagers were passing between two sheets of flame of a mellow color which lighted them up, and gave to their countenances and to the objects immediately surrounding them a peculiar hue. This phenomenon was as agreeable to those who witnessed it as it was remarkable.

Every-Day Mysteries.

The "Professor who sits at the "Breakfast Table" of the *Atlantic* is a close observer of human nature. He tells us many things which we all knew before; but presents them with a peculiar freshness and ease which makes them seem almost new. Here are some facts such as everybody is familiar with, which neither the Professor nor any one else pretends to account for. A further acquaintance with spiritual laws will give us the key to these every-day mysteries:

We know in a moment, on looking suddenly at a person, if that person's eyes have been fixed on us. Sometimes we are conscious of it *before* we turn so as to see the person. Strange secrets, of curiosity, of impertinence, of malice, of love, leak out in this way. There is no need of Mrs. Felix Lorraine's reflection in the mirror, to tell us that she is plotting evil for us behind our backs. We know it, as we know by the ominous stillness of a child that some mischief or other is going on. A young girl betrays, in a moment, that her eyes have been feeding on the face where you find them fixed, and not merely brushing over it with their pencils of blue or brown light.

A certain involuntary adjustment assimilates us, you may also observe, to that upon which we look. Roses redden on the cheeks of her who stoops to gather them, and buttercups turn little people's chins yellow. When we look at a vast landscape, our chests expand as if we would enlarge to fill it. When we examine a minute object, we naturally contract, not only our foreheads, but all our dimensions. If I *see* two men wrestling, I wrestle too, with my limbs and features. When a country fellow comes upon the stage, you will see twenty faces in the boxes putting on the bumpkin expression. There is no need of multiplying instances to reach this generalization; every person and thing we look upon puts its especial mark upon us. If this is repeated often enough, we get a permanent resemblance to it, or at least, a fixed aspect which we took from it. Husband and wife come to look alike at last, as has often been noticed. It is a common saying of a jockey, that he is "all horse"; and I have often fancied that milkmen get a stiff, upright carriage, and an angular movement of the arm, that remind one of a pump and the working of its handle.

Restoration to Life.

In casually reading a number of the Memphis *Whig* we came across the following fact which we deem worthy of record in the AGE as illustrating the law of sympathy, and serving to show the extent of its power for good. We are unable to give the date of the occurrence; but we have no question of its truth. We copy it as an illustration of a principle, rather than as an item of news:

We learn (says the *Whig*) from a reliable source, that as a married couple were traveling on a steamboat bound from New Orleans to an up-stream port, the man sickened and died. When the boat touched at Memphis, the bereaved widow landed with the corpse; an undertaker was sent for, who came and took the measure for a coffin. The coffin was prepared, the body deposited therein, and all was in readiness to take the mortal remains of that dear husband to their final resting-place. The lady, with all the fond affection and deep love of a wife, begged the privilege of taking one more look—one parting kiss—on him who was more dear to her than all others upon earth. The lid was taken off, and as she lay upon that cold, icy brow, bathing it in tears, and smothering those cold lips with warm kisses, a sort of consciousness and sympathy of life became apparent; the body was taken from the coffin, and a physician sent for. Our tale is soon told. The man soon became convalescent, and but a few days since the happy couple took passage from Memphis on an up-stream boat, en route for their place of destination. But for that fond, loving wife, the husband might now be lying in a cold grave.

Various Items.

.... The Bridgeport common council have "resolved, That hereafter the churches that have bells that are rung on the Sabbath, be rung at the same hour for the morning and afternoon services." Hope the man that rings those *churches* will have a good time.

.... Two mesmeric professors at Turin, who advertised to cure all diseases by mesmerism, have been tried, convicted and imprisoned.—One of them endeavored, in court, to mesmerize his own counsel, but failed, amidst the laughter of the audience.

.... Augustus Harmon and Ellen Beard, joint editors of *The Reformer* at Aurora, Ill., announce that they "have married themselves and each other by declaration," and that they protest against all laws, customs, usages and statutes which make a difference between men and women.

.... Tai-ping, the rebel chief of China, professes to be a younger brother of Christ and of the Holy Ghost, and relates that he once ascended to heaven and did good service in expelling certain intruders from the heavenly courts, for which he was honored with a commission to return to China and drive out the "devils, goblins and serpents," by which he means the imperial party.

.... A doubtful story is told of an attempt to kill Napoleon by a subtle poison in the consecrated wafer when he partook of the sacrament before leaving for Italy. The account says he was forewarned and did not taste the wafer, which was afterwards analyzed and found to contain a deadly poison, and that the priest who administered it was sent to a fortress in Algeria.

.... The English papers report the death of Mrs. Young, a lady of high social position, who died under the excitement produced by receiving the joyful intelligence of the election of her nephew to the House of Commons. The wife of a sea captain, in England, lately died from joy, in consequence of the return of her husband after an absence of seven years.

Boston and Vicinity.

New Religious Movement.

An effort is making to institute in this city a movement of a practically religious and fraternal character, on the basis of a broadly catholic but positive and constructive affirmation of spiritual truths. It is believed by those interested in it, that not only many professed Spiritualists, but also numbers now in connection with existing ecclesiastical organizations, feel the want of something of this character which has not yet been supplied. The following platform of principles, methods, etc., has been proposed, though not yet definitely agreed upon. Our readers will perceive that the principles affirmed are substantially those which have been advocated in the columns of the SPIRITUAL AGE:

THE BROTHERHOOD.

Convinced that certain important ends of a true life can be more effectually promoted by combined effort than by isolated action; and that the highest individual usefulness can be attained only through a wise fraternal co-operation; also thoroughly satisfied that there can be no harmonious co-operation without agreement in certain fundamental principles of spiritual truth and practical duty; the undersigned associate themselves for mutual aid and support in the right, as a Brotherhood, on the basis of the following

PLATFORM OF PRINCIPLES.

1. We recognize fundamentally the Fatherhood of God and the Brotherhood of Man, and seek to know and to perform all duties growing out of these primary relations.

2. We acknowledge the immediate and constant presence of the Divine Father, as an all-pervading Spirit, whose quickening and illuminating influences may be felt in our inmosts, according to our receptivity.

3. We desire above all things to BE RIGHT and to DO RIGHT in all respects—in other words, to attain to a complete atonement (at-one-ment) or harmony of spirit and action with God and his government—a salvation from everything that injures ourselves and others.

4. We believe that such atonement and salvation can be attained only through a personal regeneration, or a spiritual birth and progressive growth into a state wherein the love of Divine Uses, of Absolute Right, and of Universal Good, shall overcome and cast out all disorderly and selfish loves—which state may be called THE CHRIST in us, or the DIVINE HUMANITY.

5. We look for evidence of such regeneration, not in creeds or professions, but in *lives* of purity, integrity, noble self-sacrifice, and practical good-doing.

6. We recognize in our Elder Brother, Jesus of Nazareth, an illustrious embodiment of the Christ-spirit—a pre-eminent example of the Divine Humanity, or of "God manifest in the flesh;" and believing that he now lives as the most exalted mediatorial mind of our race, we seek, by joining our spirits to his, to receive of his life, and be quickened by his spirit, that we may thus be aided to overcome all evil, and to do unto others as we would have others do unto us.

7. We acknowledge the divinity and supreme authority of Truth, which is the Word of God, wherever written, or however revealed to our apprehensions; and we recognize the absolute right of every individual soul to determine for itself what is truth and what is duty.

8. In seeking to know truth and duty, we would listen reverently, not alone to the voice of God within our own inmosts, but also to the same voice as expressed in Universal Nature, in Human History, in all past Revelations, and in the honest convictions of well-meaning men, especially the noblest examples of our race. Hence, we acknowledge the benefits of mutual and courteous interchange of opinions, of confession, and of fraternal criticism and reproof.

9. Disclaiming any right to control the opinions or dictate the actions of each other, we yet would endeavor, in a fraternal spirit, to aid one another to the highest possible perceptions of truth, and to incite to the noblest performance of individual duty. In other words, instead of combining to repress the exercise of individuality, we combine to aid it to its best and noblest expressions.

10. We believe that inspiration, and "spiritual gifts" in general, are a perpetual heritage to humanity, and communion with spiritual beings a rightful privilege—the benefits derivable from either depending on our conditions and the use we make of these privileges.

11. We recognize no superiority based on sex, color, caste, nationality, or any other ground than *practical usefulness*. He that would be greatest in the Brotherhood, must earn that position by being the most useful.

12. Renouncing all worldly and selfish plans of life, we covenant with each other to endeavor to exemplify individually in our daily conduct our highest conceptions of a true life, and to aid each other in all practical ways to do the same; also to labor to the best of our ability to extend this Brotherhood throughout universal humanity.

METHODS OF ACTION.

It is proposed to meet, when practicable, as often as once a week, for social intercourse, for quiet mutual aspirations, for earnest inquiries in relation to truth and duty, and to devise plans of individual and associate usefulness, etc.

It is also proposed, as soon as may be deemed expedient, to establish and sustain regular public lectures or meetings, in which the principles of Brotherhood, as herein set forth, shall be explained and urged home upon the public conscience by competent speakers.

Also, as opportunity may offer, it is designed to institute means to bring the young under the influence of these ennobling principles.

The Brotherhood also look forward to the institution when it shall become practicable, (and its practicability will depend upon the individual progress of its members in true harmony,) of an improved social condition, a unitary external life, wherein the antagonisms and miseries of present society shall be abolished, and the blessings of a true Brotherhood be fully realized.

OBLIGATION.

Cordially accepting the foregoing Principles, and heartily approving the methods of action proposed, we agree to contribute weekly the sums set against our respective names, to the Treasury of the Brotherhood, to be used in defraying the necessary expenses attendant upon weekly meetings, and for such other purposes as may be mutually agreed upon—reserving the right at any time to withdraw our names, and to discontinue this obligation, on the payment of past dues.

Persons sympathising in this movement, or desiring further information concerning it, are invited to meet at the Hall, No. 14 Bromfield street on Thursday evening of the present week, at 8 o'clock.

LECTURES NEXT SUNDAY.—It gives us pleasure to state that Mrs. F. O. Hyzer is expected to lecture at Ordway Hall, Washington street next Sunday forenoon and evening. Since her last visit to Boston this gifted lady has been speaking in various western and southern cities; and everywhere, as we judge from the highly complimentary notices of the press, with marked success. In Philadelphia, the last place at which she lectured, she seems to have been an especial favorite. We hope to see a full attendance at her lectures.

A USEFUL INVENTION.—It is a truth known to every intelligent person that many of the diseases and deformities to which human beings in civilized life are subject, proceed from wrong education and faulty habits in the matter of dress. Cramped, consumptive chests and curved spines are often directly traceable to our anti-physiological appliances in the shape of apparel. The true reformer will welcome any improvement which brings us more into conformity with anatomical law. One step in the right direction has been taken by Messrs Cutter & Walker of Lowell, Mass, in the invention of their Shoulder Braces and Suspenders for ladies and gentlemen. We are glad to learn that their invention is appreciated and well patronized by the community.

.... The Middleboro *Gazette* makes the following offer:

Any two persons desirous of discussing the merits of Spiritism can have twelve columns in this paper for that purpose, preliminaries to be settled between themselves, no other persons to enter the list till they are through: the challenger to have the first column and the challenged the last.

....A GOOD EXAMPLE.—At the recent Wesleyan Methodist Conference it was resolved, that in the annual examination of candidates for the ministry, it shall be the duty of the chairman of districts to include the disciplinary question: "Do you chew tobacco," &c., and that a distinct answer in the negative shall be required in every case, as a condition of continuance on trial from year to year.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

TUESDAY EVENING, JUNE 28th.

Question: What are the basic principles of Brotherhood?

Dr. HALLOCK: Before proceeding to the question, he desired to say a word about Mrs. Crowe's "Night Side of Nature," an English work, published before the advent of Spiritualism, which he had only recently read, but found it unexpectedly of great interest and value. It might be regarded as the previous history of Spiritualism, gathered from different ages and nations. Hitherto in our investigations of man, we have studied the creed instead of the cradle, and when we needed more light, have revised the creed and studied the commentators on it. But now we are endeavoring to go to man himself, and follow him from the cradle onward. Mrs. Crowe is in some doubt as to the philosophy taught by the extraordinary facts which she has gathered. She believes, however, in evil spirits, and finds a philosophy in the manifestions of both good and evil. Spirits go where they are attracted by their affections. Hence both good and bad are attracted to old familiar scenes on earth, and to the companionship of those they love. But in all her relations of the acts of evil spirits, there is nothing worse than the breaking of two pails of china ware, belonging to a rich lady who could well sustain the loss. When this lady, in order to rid herself of the annoyance, removed to the houses of her poorer neighbors, the spirits discriminated and broke nothing of any more value than a bowl.

Last Sunday evening, at Mr. Conklin's, he witnessed some further physical manifestations. The table around which they were sitting, was taken out of their hands, turned over on their laps, and then thrown over bottomside up. Then it was dsliberately turned back and replaced. Two horns and a guitar also moved readily around. When he was talking, the funnel part of a tin horn would be placed over his mouth, so that a word or a part of a word, would be spoken through the horn. The guitar would move from one to another, resting sometimes on their arms and sometimes in their laps. This occurred when all had hold of hands, and in profound darkness, when both hands and light would have been necessary to enable any human being to have done the like. He, and others, were also repeatedly touched by hands.—His knee was grasped over and over again by two long fingers and a thumb, and his hand touched in like manner time and again by small delicate fingers like those of a lady.

Dr. ORTON: The question of the evening, in its practical bearings, asks, What duties do we owe one another? The answer, Do to others as ye would that they should do to you, was given by inspiration several thousand years ago in Judea, and is now fresh inspiration with us. Love thy neighbor as thyself. Do him good always, and no harm.—Love, then, is the basic principle of brotherhood. That we should exercise this love, is pre-eminently proper, because we are all children of one common Father, and thus truly brothers. But who is there now in the world that attempts even, to apply the principle in its purity? Some few there doubtless are, but the great mass of mankind, churches, worldlings, Spiritualists, alike, are governed in the main by a principle just the reverse. If one has two coats, and his brother by blood in the same house, has none, he may be expected to give him one.—We also perform numerous public charities, but has the principle itself taken root in our hearts, clothing us with sympathy and love for the stranger, for all mankind? A wealthy gentleman once said to him, "I have lost a great deal of money during my life, by bad debts; but it was my own fault. I could have saved every one of them if I had only *struck* at the right time." Another, an intelligent Spiritualist, now no more, was asked to endorse a small note. He folded his arms, drew himself back and replied: "I never ask anybody to endorse for me. If I want money, I take some of my stocks to a bank, and draw out on them whatever money I like." Another, also a prominent Spiritualist, said: "I never renew a note. When a man gets to going down hill, I find he generally keeps on, and so I make sure of what I can get." Such is the common rule of brotherhood, as exhibited in the every day affairs of the world, totally selfish and aggressive; and to this, Spiritualists at large, could not pretend to form an exception. He did not claim to except himself; but he thought he could realize in a degree, the beauty of the principles of brotherly love, enough to give him reason to mourn over his own short-comings.

In applying the golden rule, it is not needful that we do to others, what in our avarice and greed and spendthrift lives we might wrongfully desire others to do for us. If a man has fifty thousand dollars, and his next door neighbor nothing, it is not required that he give him twenty-five thousand. But if he have two coats, and his suffering neighbor none, it is required that he give him one of them—that he keep a kindly eye on all with whom he comes in contact, and be ever ready and on the watch, to minister prudently to their encouragement and aid. And if a needy brother comes to borrow, we are not to fold our arms and turn away; nor if a brother cannot pay his debt, are we to kick him further down the hill, and seize what we can get; but rather should we cheer him up, and if possible, aid him on in his troubled journey of life.

Dr. HALLOCK: The study of the law of brotherhood, is but the study of our relations one with another. Dr. Orton has given the law as laid down by Confucius and Jesus. In the application of the law, Spiritualism is destined to give us the needed light. The present condition of the world precludes the idea of loving others as ourselves. In order to love, we must see something lovable in the object. This implies development. We must also come to a proper understanding of our relations, and to realize that every act we perform reflects back on ourselves. Jesus avoided principles and gave conclusions. He that seeks to save his own soul shall lose it. This is true. Look at those persons who are all the while constructing forms, and building churches, and are so anxious to clear their skirts of anything that is evil. They are erecting an external highway on which to climb to heaven. Still he could not blame the man, who, under the circumstances by which he finds himself surrounded here, considering that he may be suddenly called away, hoards wealth for the sake of placing his family beyond want.

Mr. COLES: He knew no law which required him, when he had earned five dollars, to give it to another. A rich man may be very poor. Should he be asked for what he has not? He may have money, but no heart, no benevolence. Want appears before him, and asks him to use his benevolence as a key to open his coffers. But he has no such key. Yet after all, that is the only key that could save him in the long run, and preserve for him eternal treasures.

Mr. FOWLER: Ye cannot serve God and mammon. Here mammon means money, and God humanity. We read of a New Jerusalem to be let down from heaven, in which should dwell righteousness. That is saying that outside of that city, righteousness does not dwell. He could not discover among all his acquaintance a complete personal soul. He feels the want in himself. No one is ever happy by trying to make himself happy. When he forgets himself, and tries to make others happy, then for the first he begins to feel what happiness is.—In order to find true life, we must come into better conditions. How can an arm, when it is cut off, maintain its relations with the other members of the body? How can it love them as itself? Just such, at present, is the condition of society. It is all cut apart, severed, as the doctors in dissection sever a dead body. Now how can these dissevered members be brought together? When once together they will do spontaneously for each other, whatever may be necessary for the individual or common weal, just as the foot spontaneously helps the hand, and the hand the foot. How to bring society into this condition is the important question.

Dr. GOULD: In apostolic times they did not have all the vagabonds of another continent shipped on to them. Here, how can we give to every one that asks? Moses Grinnel says that the applicants for charity at his door average one in thirty minutes, from early morn to the time the house is shut. But there are other ways of acting the brother, besides giving money. Social aliment is often as acceptable and serviceable as pecuniary aid.

Mr. INNIS: Philosophy is the determining of principles. When we come to see that we have no right to that which another needs, we we shall begin to understand the philosophy of brotherhood. Formerly he thought very little of Christ and his teachings, but the more he had examined them, the more profound and wonderful do they appear to him.

Mr. PARTRIDGE: Basic laws are found in nature. Here we are to look for the laws of brotherhood, which have become obscured by the many coverings spread over them by man. We are born in need.—Does any one suppose that if all did their duty there would be any want? The sick, and idiots, are unable to take care of themselves.—They are provided for. The great trouble is that large numbers want work. Large numbers promenade Broadway who never pay for the coats they wear, and are thus mere pirates on labor. Others only trade in the products of labor, and seem to make money faster than the producer, and this acts as a discouragement to labor.

Dr. HALLOCK: Look into nature. All germinals are selfish. Their nature is to accrete, to eat. The law is one, whether you apply it to a caterpillar or a man. The plant is building itself into a use. It comes up like a bean with its grandfather on its back, but by and by it gives beauty, then fragrance, and then fruit. It furnishes food for men and animals. Here we see the use of selfishness. The man must eat and grow until he becomes a perfect man in Christ Jesus, and gives himself away. As with individuals, so with society. The old man eighty years old is impelled to plant an orchard, the fruit of which he knows he cannot eat. Thus nature has laid by in the earth her great storehouses of coal, from which we are now taking our supplies. Towards this stature of generosity society is growing, but in regular progression—accretion, beauty, fragrance, fruit, in their order.

J. R. O.

Spiritualists' Pic Nic.

On Monday, July 18th, there will be a Pic Nic of Spiritualists at Pleasant Valley, about 10 miles up the North River. The Steamboat Flora will leave the foot of Spring street at 9 o'clock in the morning, and at half past 1 o'clock in the afternoon, and will stop for passengers at the foot of 22nd street.

The fare on the boat is *ten cents* each way. There will also be a charge of *ten cents* each person to pay for the ground, music &c. The whole excursion costing 30 cents.

It it should rain on Monday, the Pic Nic will take place on the following day, Tuesday, July 19th.

Correspondence.

Position of L. P. Rand and the Davenport Boys.

First, it may be remarked that we have a very quiet and harmonious sitting in a close little habitation, well provided with grated cells, bolted doors and mysterious locks; and whose windows are firmly grated with five upright and eight horizontal massive bars of iron, strongly riveted at their crossing; with other fixtures of granite and masonry, rendering our condition abundantly secure from all *outside* incursions. We can look out upon a large portion of the city, in the magnificence of spring-time splendor, and also upon the Oswego river, as it flows smoothly on, bearing upon its undulating bosom the rich products of the land,—the smaller and larger craft passing to and from Lake Ontario, which stretches away in its serene beauty until our vision is lost in its distant and fading brightness.

The present morning is one of the most lovely of the year. Thundershowers near us have purified the atmosphere. The free winds from the North-west, come freshly and even fiercely in from over the bosom of the Lake, bringing with them the wide, far-reaching waves with an ocean-rush to the shore, leaping forest-high; so that the Lighthouse and the long Lake-pier are suffused in gleaming spray. The Lake seems really sea-like, and inspires one with the associations of the wide waste of waters:—

> "Great Ocean! strongest of creations sons,
> Unconquerable, unreposed, untired,
> That rolled the wild, profound, eternal bass,
> In Nature's anthem, and made music, such
> As pleased the ear of God!"

Near us on the right stands Fort Oswego, situated on a beautiful promontory, where valor fought in other days; and which now fortifies the city, overlooking it and the banks on either side of the Oswego River as it enters the lake. We have surveyed these grounds with mingled emotions of sadness and gratitude; yet with pride also, in the excellent thought that this was one point of the impregnable *whole* of the fortifications of our beloved country.

In contemplating this scene we have been led to corresponding thoughts which it so naturally suggested, in relation to what are the *real* fortifications of our land.

Not indeed massive forts on rockbound and beautiful promontories; not the heavy artillery and gigantic munitions of war; but the just and proper balance of our Federal Government—the freedom of our political institutions—the purity and equality of our principles—the right of thought, of judgement, and opinion—the right and freedom of speech—and withal, the unspeakable privilege, guaranteed to us by the Constitution of the United States, of worshipping God according to the dictates of our own conscience.

These are fortifications indeed—bulwarks, stronger than adamantine mountains over whose glassy summits the lightnings may flash inocuous forever!

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I had, on the very evening of my arrest, dwelt, in my lecture, at unusual length, as if by impressional apprehension, upon the peculiar correspondence of the circumstances under which we were convened to those attending the Saviour's interview, after his resurrection, with his disciples, in the "upper room," where they were assembled "from fear of the Jews;" and when he so clothed himself also with materiality, for the moment, that his disciples could touch him, and then changed again, so that he could could pass and repass, "the doors being shut;" which truth was also confirmed by the fact, that he could and did appear unto his disciples "in *another* form."

But how little did we think that at this moment, we should be incarcerated within the walls of this gloomy prison for opinion's sake; or for the expression and inculcation of our most sacred and religions ideas and principles! But the blow is given, and who shall repeat the stroke upon ourselves or others? What petty squad of mad functionaries, "to priestly rule a prey," shall next attempt, by the utter perversion of some village ordinance, to "put down," by prosecution and imprisonment, clearly demonstrated facts, which are pleading for the establishment of a system of momentous truth. Whose faith, we ask, is next to be assailed by law? Are there those who would like to have this order become general in our land? Is the world retrograding?—Are there those who would go back to other times, and scenes gone by? Are there any whose vision is so narrow, whose ideas so limited and whose faith so small, that they cannot adapt themselves to the liberalities of the present day? who cannot advance themselves, and will not allow others to progress? who declining to enter themselves, would shut up the kingdom of heaven against those who would go in?

Let me say, if our government were a deformity, a hideous deformity of the past, and not, as it is, the culminating of glory of all that has preceded it,—if our Judiciary and our general government were a huge basilisk, from whose snaky neck hung "a hundred heads, and in each head a hundred serried daggers, black with blood," I should expect immolation; I should expect to be crunched at once. For I say, by all that is within me, I should not deny my principles, though as a consequence I must never again behold the sun in heaven; and I aver with equal positiveness, that we will never pay money, though it were the merest paltry farthing for our right of conscience, in this our boasted land! That privilege, great as it is, has, in the providence of God, come down to us, free as the sun-light and air, from our patriot fathers, whose blood has mingled with the very soil on which we now sit imprisoned that all the sweet rains of heaven can never wash it away.

Relying then upon the virtue, justice and freedom of our country, we make our appeal to her for our common liberties. And though caged and fed like felons in solitude, we make that appeal *now*, on the very eve of that day of shining banners and plumes, when booming cannon shall again, from shore to shore, announce the anniversary of our Nation's glory! We have in no wise violated her statutes, and we claim protection within the fortifications of her political, civil and religious liberty—fortifications strong and massive as we have said, not merely in outward and material forms, for their strength does not really consist in rock-bound fortresses, the heavy ordinance, and corresponding munitions of war. How very true it is that these last may all exist with the veriest weakness and imbecility of national security and strength. Alas for that people whose safety against foes, from abroad or at home—whose only trust is mere physical strength, outward forms, or material defenses! Alas for that people who are not sufficiently enlightened and intelligent to control themselves, and whose institutions and laws are not sufficiently free and liberal to perpetuate and disseminate to the masses that virtue and moral sentiment, that physical and social, intellectual and spiritual culture—that freedom of individual thought, private judgement and opinion—that freedom of private and public speech—and that consequent purity of general principles, upon which alone the full and equal rights of a people can be known, felt and secured; and by which alone the collective power can be permanently directed! This nation is great and powerful only in proportion as these principles are perpetuated. These are indeed a living statute, our ever active defence, a perpetual protection. When these adorn permeate and dominate the masses, they shall be individually free, and free also to act to our general purpose, moving as the vast forest borne by the blast; and then—"our place of defence shall be the munitions of rocks"—nay stronger and grander than if girdled with the mighty Andes ablaze, or the encircling ocean rolling "his waves in flame."

L. P. RAND.

Oswego Jail, N. Y., June 27th, 1859.

A Suggestion

TO THE FRIENDS AND PATRONS OF THE N. E. UNIVERSITY.

It was voted at the Convention holden at Lowell last week, that all persons interested in the revision of the Constitution of the New England Union University Association, there ordered, should be requested to forward to the undersigned such ideas and suggestions respecting such revision as might seem to them important. To obtain the fullest expression possible, I would suggest, that in every town where there may be several subscribers to the funds of the Association, said subscribers at once hold a meeting, and having the existing Constitution before them, unite in stating their opinion as to the extent and character of the proposed revision. Individuals with special views of their own will, of course, send us their suggestions. It is the wish of the Committee to make such a revision, that the Constitution shall be an exact expression of the thought and sentiment of the patrons of the proposed Institution.

Address the undersigned, for two weeks at 14 Bromfield street, care Bela Marsh, or the *Banner of Light* Office, Boston, Mass.

J. S. LOVELAND,
Chairman of Committee on Revision.

BOSTON, July 11, 1859.

From Mrs. Townsend.

Lebanon, N. H,, July 6th. 1859.

BROTHER NEWTON:—I am among the mountains and see their lofty tops kissing the sky, and feel the sweet breeses that come sweeping through their valleys; but in all this magnificence I do not find rest for this weary frame of mine. There is one continuous call from mountain-top to valley, for speaking, speaking. So, on I go, doing all I can. I wish there were more speakers to supply the demands. Not only from these mountain States come requests, but from the Bay State too are they calling. And I hear far-off voices that seem like strange whispers. Poor Spiritualism! How mighty are its *last* efforts! They are agitating the elements from pole to pole. What a terrible calm we *must* have when it is really dead? These great struggles *must* be the last, because *they say so!* But let us learn to say, "Thy will be done"!

June 18th, I attended the funeral of ABBA RANDALL, wife of Decatur Randall, of Windsor, Vt., at the Unitarian Church in that village. I did not ascertain her age, but she was not far advanced in years.—She leaves eight children, and may they inherit her angelic disposition, as the richest dowry she could leave.

On the 4th of July, I attended the funeral of ROSWELL HILL, who was born in Westminster, Vt., in 1773, and passed from earth at Hartland, July 2nd, 1859, aged 86 years. By request of the friends who had never heard, but were anxious to hear a medium, I attended.

For truth as ever, I remain your friend,

M. S. TOWNSEND.

From New York.

Big Flatts, N. Y., July 26th, 1859.

FRIEND NEWTON:—Spiritualists have sustained regular meetings in this town, and the adjoining town of Veteran, for more than three years; and have received messages from the spirit-world, in the form of trance-speaking, most of the time, through Mrs. Palmer as a medium. Much has been done in this section for the truths of Spiritualism by the correct, upright life of those claiming to have communications from spirits; and in this way the truth has made its way against the hostility of the sects with which we are surrounded. Unless our tone of piety exceeds that of formal religionists, we shall fail to carry out the teachings we are continually receiving from the spirit-land.

Spirit-power has been clearly shown in many cases of healing in this place of late, and is convincing many.

Yours for the Truth,

WM. H. PALMER.

Spiritual and Psychical Phenomena.

Warning of Death.

A lady of our acquaintance and at whose residence we recently sat in a circle, related to us the following prophetic Spiritual Manifestation which occurred in 1839:—

At this time Mrs.—— resided with her sister in this city. One afternoon while she and her sister were seated on the back porch, a leaf was blown near her feet which she picked up, and after examining it she said to her sister, "See what a curious tint, half of this leaf has a pale yellow, while the other half has a deep crome, half this house is going-out sister, and it will be you." Her sister laughing said, "what a funny idea," and no farther allusion was made to the subject. The next evening her sister's husband went out telling his wife he would be home at nine o'clock. His sister-in-law told him not to ring the front door-bell when he returned, as the noise of its ring would wake up the children, but requested him to knock on the window-blind and they would hear him, as they should be sitting in the front parlor. About nine o'clock the two sisters heard some one knock at the door and the wife went and opened it, expecting to find her husband there, but found no person. In about five minutes some one knocked three times on the parlor door, which when they opened no one could be seen. The lady then examined the house from garret to cellar, but no one was in it except the servant who was asleep up stairs. It is singular said her sister; some person certainly did knock; and just as she spoke three loud knocks were distinctly made on the parlor folding doors, which when opened no person could be seen. Shortly afterwards her husband came home, but he laughed at them and said it was all their imagination.

The next day the lady complained of being indisposed, but as no serious indications were apparent, no physician was sent for. During the day the servant picked out of a pail of water a slip of paper and brought it to Mrs.—— who without taking it ordered the servant to take it to her mistress, supposing it to be a note for her sister. In a few minutes her sister sent for her and chided her for sending such a note to her. "You cannot frighten me," said she, and she handed her the piece of paper, which had written on it, "*you must depart, there is no avoiding it!*" Mrs.—— assured her sister that she had not written it, but took the paper and went to her room. "So strong" said she "was my impression that it was a warning of my sister's death that I wept." The servant was questioned closely, but she positively denied anr knowledge of the note more than that she found it lying on the top of a pail of water and that when she took it out there was no appearance of the paper being wet.

Three days after, the messenger of death came and released her sister's spirit from its mortal part, and it went to dwell with the angels. Her sister had up to that period enjoyed good health.

We refrain from giving the lady's name publicity; but for the confirmation of the above we will give the name and residence of the lady to any person desiring it.—*The Principle.*

A Child's Clairvoyance.

A lady with her child embarked on board a vessel at Jamaica, for the purpose of visitidg her friends in England, leaving her husband behind her quite well. It was a sailing packet; and they had been some time at sea, when one evening, while the child was kneeling before her saying his prayers previous to going to rest, he suddenly said: "Mama, papa!" "Nonsense, my dear!" the mother answered, "you know your papa is not here!"—"He is indeed mama," returned the child "he is looking at us know." Nor could she convince him to the contrary.

When she went on deck, she mentioned the circumstance to the captain, who thought it so strange, that he said he would note down the date of the occurrence. The lady begged him not to do so, saying it was attaching a significance to it which would make her miserable. He did it however; and shortly after her arrival in England, she learned that her husband had died exactly at that period.—*The Night-side of Nature.*

A TRANCE.—Miss Elizabeth Story, a young lady aged nineteen residing near Peoria, Ill., recently had a trance which lasted several days. She awoke on the bier. The Bloomington *Phantagraph*, says that she has recovered, but refuses even to speak of her feelings while in the trance.

SPIRIT PORTRAIT.—A. S. Downing of So. Stockholm, N. Y. writes us that he has obtained through the mediumship of Dr. J. Cooper of Bellefontaine, O., an entire stranger to him, a correct likeness of his brother who had been in the spirit-world nine years.

THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, JULY 16, 1859.

LETTERS RECEIVED.—J Witt, J W Pratt, A Horton, E Ambrose, H Foster, B Whitehall, G Stearns, G Houghton, H H Waldo, G W Fairfield, W H Palmer, J P Bangs, E Lamb, R Brown, A L Downing, T G Allen, J Adams, L Bascom, J H Tuttle, O Perry, I S Morrill, A E Richards, G L Allen, B M Newkirk, L M Rahkrin, J Hollingshton, J Sleeper, C A Denison, H E Roush, P Ashley, Calvert, W, Brown, W Wadsworth, A Fraser, N W Moore, J H Goldsmith, H W Mayo, L P Rand, J Hammond, J Jowett, H F Brown, S Barry, A B Plimpton, F Kilsey, B F Swift, A T Easer, Rose & Tousey, Curtis & Bentley, C Robinson, O Partridge, L B Simmons, H Tuthill.

SPECIAL AND PERSONAL.

GROVE MEETING IN PENNSYLVANIA.

A Spiritualist's meeting will be held in a grove near Centerville, town of Bridgebury, Bradford Co., Penn., three miles from Wellsburgh depot, on the York and Erie Railroad, on the 18th day of July, 1859, at 10 clock, A. M.

L. K. Coonley, for the purpose of recruiting himself from the exhaustion occasioned by long exercise of the gift of healing, proposes to re-enter the lecturing field. His address till the latter part of July will be La Prairie Centre, Peoria Co., Ill. He hopes to be at the Plymouth (Mass.) convention in August, and will receive applications for his services on the route from Illinois to Mass. He is accompanied by Mrs. Coonley, whose abilities for medical examinations and prescriptions are excellent. His route to the East will probably be from Chicago, along the Lake Shore, N. Y. Central R. R., etc, varied of course as demand requires. He will receive subscriptions for the AGE and *Banner of Light*.

S. B. BRITTAN will lecture in Lowell, Mass., on Sunday, July 17th.

E. V. WILSON will speak at Putnam, Conn., on the third Sunday in July.

LECTURERS IN PORTLAND.—H. P. Fairfield speaks in Portland, Me., Sunday, July 10th; Rev. Robt. Hassell, July 17th; Miss S. M. Johnson, 24th; Emma Houston, 31st.

Miss EMMA HARDINGE will conclude her summer engagements at Oswego, Buffalo, Owego, Schenectady, &c. In September, she starts for the West, North and South, speaking in October in St. Louis, in November in Memphis, Tenn., in December in New Orleans, and returning to Philadelphia in March, 1860. Address till September at 8 Fourth Avenue, New York.

BENJAMIN DANFORTH will answer calls to preach on Ancient and Modern Spiritualism synonymous with the Gospel of Christ as he understands it. Address at Boston.

H. P. FAIRFIELD will speak in Portland, Me., Sunday, July 10th; Mystic, Conn., Sunday, July 17th; and in Great Works, Me., Aug. 7th. He expects to spend the month of August in Maine. Friends State wishing his services may address him at Greenwich Village, Mass.

F. L. WADSWORTH speaks at Willimantic, Conn., July 10th and 17th; Northampton, Mass., July 24th; Springfield, Mass., July 31st and Aug. 7th; Syracuse, N. Y., Aug. 28th; Oswego, Sept. 4th, 11th, 18th, 25th. All persons desiring his services on week evenings, can address him at the above named places, at the times designated.

MRS. FANNIE BURDANK FELTON will lecture in Norwich, Ct., June 26th, July 3d 10th, 17th and 24th. Address, "Willard Barnes Felton, Norwich, Ct." until July 26

WARREN CHASE lectures in Geneva, O., July 10th; Conneaut, Ohio, 13th and 14th; Buffalo, N.Y. 17th and 24th; Rochester, July 31st. The friends in New England who want him to lecture in the Fall should write him soon at the before-named times and places.

LORING MOODY will lecture as follows:—At Waltham, Mass., July 3d; E. Bridgewater, July 10th; Joppa Village, 11th; E. Bridgewater, 12th; W. Bridgewater, 13th; Raynham, 14th and 15th; E. Taunton or Middleboro', Sunday, July 17th; Dartmouth Tues. and Wed. 19th and 20th; Fair Haven, Thurs. and Frid., 21 and 22; New Bedford, Sunday, 24th; Tremont, Tues. and Wed. 26th and 27th; Natick, Sunday, 31st. He will act as agent for the AGE and BANNER; and also answer calls to lecture. Address, Malden, Mass.

A. B. WHITING may be addressed at Lyons, Mich., till Aug. 15th.

Miss B. T. AMEDEY, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston. ☞ She will also attend funerals.

H. L. BOWKER, Natick, Mass., will give lectures on Spiritualism and its proofs, from intuition, for such compensation above expenses as generosity may prompt.

MRS. J. W. CURRIER will speak as follows:—Springfield, June 19th and 26th; Putnam, Conn., July 3d and 10th; Milford, N. H., 17th; East Stoughton, 24th; Foxboro', 31st. Address Lowell, Box 815.

G. B. STEBBINS speaks on Sundays through the year at Ann Arbor, Mich.; and will answer calls to lecture in that vicinity in the week.

N. FRANK WHITE will lecture through the month of June at St. Louis; and at Cincinnati through July; thence east. Any calls for week evenings can be addressed to him there; calls east of Cincinnati should be addressed him at St. Louis to give time for the appointments.

MRS. M. MACOMBER, trance-speaker, will receive calls to lecture. Address at Olneyville, R. I. 17—3m*

MISS A. W. SPRAGUE'S address through the month of June will be Plymouth, Vt., through July and August she will speak at Oswego, N. Y.

A. C. ROBINSON, trance-speaker, will receive calls to lecture. Address at Fall River, Mass.

Rev. JOHN PIERPONT will receive calls to speak on Spiritualism. Address, West Medford, Mass.

NOTICE.—Persons visiting Boston for a few days or longer, and preferring a private house to a public hotel, can find good accommodations at No. 5 Hayward Place, the most central and desirable part of the city.

MEETINGS IN BOSTON.

MRS. F. O. HYZER, the celebrated Poetic Improvisatoric and exponent of the Philosophy of Spiritualism, will lecture in Ordway's Hall on Sunday, July 17th, at 10 o'clock, A. M. and 8 o'clock, P. M. Admittance 10 cents.

MEETINGS AT NO. 14 BROMFIELD ST.—A Spiritualist meeting is held every Sunday morning, at 10 1-2 o'clock, and afternoon at 3. Conference in the evening at 8.

A Conference Meeting is held every Monday evening at 7 3-4 o'clock.

MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Sealed Letters, No. 3 Winter st., Boston (over G. Turnbull & Co.'s dry goods store). TERMS—Mr. M. charges a fee of $1 and four postage stamps for his efforts to obtain an answer. For $3 he will guarantee an answer, or return both letter and money in *thirty days from its reception*.—Visitors received on Mondays, Wednesdays and Saturdays. 18

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THEODORE PARKER'S EXPERIENCES AS A MINISTER,

With some account of his Early Life, and Edueation for the Ministry; contained in a Letter from him to the Twenty-Eighth Congregational Society of Boston. Price in paper covers, 30 cts., in cloth, 50 cents. Just published and for sale by Bela Marsh, 14 Bromfield st.

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Has taken rooms at No. 113 Merrimac street, Lowell

Interesting Miscellany.

WITCH-WORK AMONG THE DISHES.

A friend favors us with a file of the London *Chronicle* for the year 1792. In the paper dated Jan. 14th, we find the subjoined, which we copy for entertainment of our readers, leaving them to their own speculations as to the cause of such marvels:

At the house of one Mrs. Goulding, a single gentlewoman, at Stockwell, in the parish of Lambeth, in Surry, about eleven o'clock in the forenoon on Monday last, there being no person except herself and servant, (Ann Robinson, fifteen years or thereabouts) several earthen plates, and one dish, of what is called the Queen's Ware, which were placed on a shelf in one of the kitchens, fell down, and all broke except the dish, without any visible cause; in a little time after, several candlesticks, and other things, the furniture of a mantle-piece in the back kitchen, were thrown into the middle of the floor, though no person was in that room; then some china &c., on the mantle-piece in another kitchen, was in like manner thrown into the middle of the floor, and broke, and as the pieces lay, they snapped and flew just as though they had been thrown on an exceeding hot fire; a glazed lanthorn which hung on the stair-case, was thrown down and broke; a red earthern pan, containing salted beef, flew in pieces, and the beef fell about, and many such like uncommon things happened, which causing an alarm, the people from the road, without distinction, ran into the house, supposing it to be on fire; others thought the house had received a shock from the explosion of a powder-mill at Hounslow, which was blown up about an hour before. However, all concurred in moving the goods, and Mrs. Goulding, together with her maid servant, went to Mr. Gresham's, a gentleman who lives in the next house to Mrs. Goulding's, whither the goods were carried, and particularly a tray full of china, an iron bread-basket japanned, two mahogany waiters, several bottles of different sorts of liquors, a gallypot of jelly, and a pier-glass worth about five pounds, which glass was taken down by one Mr. Daniel Saville (a neighbor to Mrs. Goulding) who handed it to one Robert Hames, and a part of the gilt-work on each side of the frame, flew off before he could put it down in the garden; but when it was laid down remained without further damage till it was taken into Mr. Gresham's and put under a side board, where it flew to pieces. Mr. Saville and others, going to drink of a bottle of rum and a bottle of wine, they both flew in pieces, though they were both uncorked; the china in the tray flew in pieces, some while it was in the house, and the rest in the garden, whither it was removed by the affrighted spectators after it began to break; the bread-basket was thrown down and broke, as were also the two mahogany waiters, and the pot of jelly, together with bottles of liquors and jars of pickles, all of them the property of Mrs. Goulding. Mrs. Goulding being ill with the fright, was let blood by Mr. Gardner, a surgeon of Clapham, who borrowed a pint china bowl of Mr. Gresham's people to receive the blood, which being afterwards set upon a side-board, near a bottle of rum, the property of Mrs. Goulding, both bottle and bowl jumped on the floor and broke, the bowl going into five pieces (a piece of which is now in possession of Mr. Waterfield at the Royal Oak inn, Vauxhall). Mrs. Goulding and her servant then went to Mr. Maylin's, next door to Mr. Gresham's; but during their stay there (which was but very short) nothing extraordinary happened; from thence they went to the house of farmer Payne (to whose wife Mrs. Goulding is related) on the Rush Common, near the Wash-way, about half a mile distant from her own house, where they found Mr. and Miss Gresham, Mr. Payne and his family; it being about dinner time, they all dined with Mr. Payne; some time after dinner Mrs. Goulding's servant was sent home to examine into the state of the house, and returned with an account that everything there had been quiet from the time they left it; in a little time after the return of the servant, Mr. and Miss Gresham went home (nothing unaccountable having happened at Mr. Payne's) but Mrs. Goulding and her servant staid, and about seven o'clock in the evening the same kind of uncommon operations as had been seen at Mrs. Goulding's began at Mrs. Payne's, by seven pewter dishes out of eight falling from the top shelf over a dresser in the kitchen, without any apparent cause, which was followed by an infinite number of examples not less strange, and particularly the following:—

A pestle and mortar jumped from the mantle-piece in the kitchen to the floor, about six feet; a row of pewter plates fell from the second shelf (over the dresser) to the ground, and being taken up, and put one in the other on the dresser, which is about three feet high, they were thrown down again, and lay in the same manner as plates are generally placed on a shelf; the pewter, china, earthern-ware, etc., were then almost all set upon the floors in the kitchen and parlor (to prevent being broke or bruised by falling) but four pewter plates were left on one of the shelves over the dresser, which plates did not move the whole night. While the things were putting on the ground, a stone tea-cup jumped out of a beaufet to the floor; on the floor a glass tumbler jumped about a foot and a half, and broke another that stood near it, jumped also about the same distance, but remained whole for some hours after, then took another spring and broke also; a china bowl jumped from the floor in the middle of the parlor, and went behind the feet of a claw table, which was standing in the same parlor, at the distance of about eight feet, but did not break at that time, but being replaced by one Mr. Fowler, remained whole for a considerable time afterwards, and then flew to pieces; three china cups which had been left on the dresser in the kitchen, flew slantwise across the kitchen about twelve feet, by which two were broke; an egg flew from the lower shelf over the dresser, taking the same direction as the cups had done, and went nearly the same distance; there was another egg on the shelf which did not move the whole night; a candlestick flew from the mantle-piece in the kitchen into the parlor door-way, about fifteen feet from the place where it stood; a tea-kettle under the dresser was thrown about two feet; another tea-kettle which stood on the side of the grate, was thrown off against an iron that is fixed to keep the children from the fire; a mustard glass, which was a little broke by some natural accident, was thrown from a table into a pewter dish on the floor, at about seven feet distance, but did not break, neither was it broke afterwards; the cup that had escaped when the other two were broke (as is before mentioned) being set on a table in the parlor, flew off to the distance of nine feet and broke; a tumbler, with a little rum and water in it, standing on a waiter upon the table in the same parlor, jumped about ten feet and broke; the table then overset, and threw off a silver tankard of Mrs. Goulding's, a candlestick, and the waiter the tumbler had jumped from; two hams, which had been hung up in the chimney to dry, fell down, though the nail and strings on and by which they had hung were not broken or misplaced; a case-bottle of liquor, part of which they had just drunk, flew into pieces; and, in short, about four o'clock in the morning of Tuesday, almost everything in the parlor and kitchen were animated, and made such a racket that Mr. Payne's maid servant ran up stairs and took a child out of bed, and carried into the stable naked, thinking it was not safe longer to stay in the house. Mrs. Goulding then seeing the general confusion, went with her servant across to Mr. Fowler's (the same Mr. Fowler as is before-mentioned in this narrative) and were accompanied by Mrs. Payne and her son, about nine years of age, and the confusion at Mr. Payne's immediately ceased. When Mr. Fowler had let them into his house, he proceeded to light a fire in his back room, which done, he put the candlestick and candle he had used upon a table in his fore room (through which Mrs. Goulding and her servant had passed) where also stood another candlestick with a tin lamp in it, but they did not stand long before they were knocked against each other and thrown to the ground by some invisible agent; then a lanthorn in the back room, that had been used in lighting Mrs. Goulding, &c., across the road, was thrown to the ground, and lastly, a basket of coals which was brought from Mr. Payne's, overset and emptied itself upon the floor. Mr. Fowler upon this told Mrs. Goulding that he feared she had been guilty of some bad act, as it was plain the cause of such wonderful events was carried with her; but Mrs. Goulding answered that her conscience was clear from any extraordinary evil, and that she could not tell the cause why she was so troubled, or such like words; however, Mr. Fowler desired her to quit his house, as he could not afford to have his goods destroyed; whereupon Mrs. Goulding and her servant left his house, which has been quiet ever since, and returned to her own house; and, in a little time after their arrival, a cask with some beer in it was thrown from its stand, and a pail of water was moved from its place a little, and some of the water spilled, but nothing more happened; then she discharged her servant and has remained quiet ever since.

Another account has the following additional circumstance: Some plates of Mr. Gresham's, by way of trial, were placed upon the same shelf with those of Mrs. Goulding's; the former's stood unhurt, the whole of Mrs. Goulding's were broke in pieces.

The servant girl is gone home to her father, the clerk of Lewisham parish; and what remains are now just as inanimate as the furniture of other houses.

Praying Machines.

It is well-known that a Romish priest must say his breviary five times a day. Among other stories, which are told of Jesuitical casuistry, it is, that the sons of St. Ignatius invented a method of complying with the injunctions of the Church. At the canonical hour, the Jesuit repeats the alphabet from A to Z, to which he adds a short collect, in which he begs that the Christ-Cross-row may be taken as an equivalent for all the prayers which can be made out of the combination and repetition of the letters. The Calmucks have displayed still greater ingenuity. We, Europeans, pride ourselves upon the superiority which we have attained by substituting machinery for human labor. We think we have accomplished miracles by employing "the strong arm of unconquered steam" in twirling the spindle and setting the wool-card in motion. The followers of the Grand Lama have done more; they have invented praying jennies, which do the business in perfection. It is a doctrine amongst them, and it is so convenient to saints and sinners, that no Calmuck, whether free thinker or devotee, has ever ventured to call it in question, that as often as the paper or other substance upon which a prayer is written, is set in motion, this movement of the written prayer is as as meritorious as its oral repetition. The Kurada or praying machine is therefore constructed upon this principle. It consists of two cylinders or drums, filled withinside with rolls of paper written in the Tangotian or sacred language. The drums are hung in a neat frame, and are kept on the whirl with great facility by the simple contrivance of a string and crank, and every turn of the cylinder is perfectly equivalent to the repetition of all the prayers contained in it. The turning of the Kurada is an agreeable pastime, in the long evenings of winter; but Tartar ingenuity has discovered a method of dispensing even with the slight degree of exertion which this compendious substitute requires. We make "swift trochais" turn ur meat, they employ the smoke-jack to say their prayers for them; and the Kurada which spins over the fire in the midst of the hut, transfers all its merits to the owner.

The Mongols are yet more wisely economical of individual responsibility and labor. Amongst them the inhabitants of a district construct a Kurada, at their joint expense, which is placed in a mill-house by the side of a running stream. And this subscription Kurada is made so large that it holds prayers enough to serve for all the parish; and, consequently, except in seasons of uncommon drought, when the water is too low to turn the mill, which grinds the prayers for the parishioners, they are completely exonerated from the obligation of wasting their time in the Cherule or Temple. The Kimorin is another dumb substitute for devotion of the same nature. It is a flag upon which the air-horse or Kimorin is painted, together with an appropriate selection from the Calmuck ritual. Such were the consecrated ensigns seen by Dr. Clark. As long as the Kimorin flutters in the wind the inhabitants of the tent upon which it is hoisted are making their way to heaven by help of the air-horse.—*English paper.*

Lorenzo Dow on Bad Thoughts.

Somebody once said to Lorenzo Dow, who was a very eccentric strolling preacher: "Mr. Dow, I don't know what to do. Bad thoughts trolube me very much. They come into my head, and I don't know how to keep them out. How can I help doing wrong, if it is wrong to have bad thoughts?"

Mr. D. replied: "We can't stop birds from flying over our heads, but we can keep from building nests in our hair. Do you ask: 'How can you drive these thoughts, and keep them from making their nests in your minds?" Why, just as we exclude thistles from the lands, by putting in so much good seed that there is no room left for them to grow. Keep the mind busy with something innocent and useful, and leave no place for the intruder."

"Thy wife is taken from thee. But she comes to thee in thy dreams, and she says, 'Ah! how many things I have to say to thee! All the time I lived, I said so little. At the first word, God took me back. I had hardly time to say *I love thee.* To pour out all my heart to thee, I need eternity—and we shall have it.'"

It costs more to revenge wrongs than to bear them.

A BIBLICAL REPUTATION.

Mr. Lord, who is now residing in Illinois, was a short time since riding from Jacksonville to Peoria, in that State, and as he was passing a small hut by the roadside, he noticed a shaggy headed boy of about eight years of age, with large eyes and no hat, dressed in a worn-out pair of his father's trousers, trying to balance himself on the splintered top of a hickory stump.

More for the purpose of breaking the monotony of riding all day without speaking, than to gain information, Mr. Lord reined his horse up to the fence and exclaimed—

"My little boy, can you tell me how far it is to Sangamon Bottom?"

The boy poised himself on one leg, opened his large eyes to their widest extent, and replied—

"'Bout six miles, I reckon."

"Do you live in that house?" inquired Mr. Lord.

"I reckon," was the reply.

"Do you enjoy yourself out here in the woods?"

"A heap!"

"What ails your pants?"

"Tore 'em," was the laconic answer.

Finding that he had hold of a genius that could not be pumped, Mr. Lord turned his head to depart, but in return was now hailed by the boy, who, in a comical, half-reluctant tone, exclaimed—

"What mout your name be?"

"Lord," was the reply.

The boy here grinned all over, even to the wrinkles in his father's trousers, and seemed hardly able to repress a broad snicker.

"You seem pleased," said Mr. Lord, "perhaps you never heard the *name* before."

"Yes, I have," replied the youngster; "I've heard lots read about you!"

Lord put spurs to his horse, and says that even thoughts to which the incident gave rise, were not sufficient to keep him from snickering throughout the rest of the journey.

Timely Consideration.

"I once knew," said Parson M., "a widow lady in Scotland who had an only son. Upon him she had expended much to enable him to acquire an education. He was absent from home for a long while attending school. Having completed his course of studies, he returned to his good old mother.

"'Come, John,' said she, on the night of his arrival home, and when they were about making preparations to retire, you've been a long time away from me, my son, and have studied much. I know ye are a good lad, but I have never heard ye pray. Try it, John; for ye surely must now know how, with all the learning ye have got.'

"Accordingly John complied—made a long, humble, and, as he supposed, satisfactory acknowledgement of his sins and general unworthiness, and of his great indebtedness to his Maker.

"'Well, mother," says John, "how did it suit ye?'

"'Pretty well—pretty well, John,' replied the old lady; 'but *why didna ye gie the old de'il a slap or two?*"

"'Ah!' says John, 'not I—not I; for you know, mither, there's none of us *knows whose hands we may some time fall into!*"

Poetry and Sentiment.

ELSIE.

Long ago I loved her!
Well the angels know,
How my soul grew rich and strong,
Many years ago—
How a voice of music,
Tender, sweet and low,
Through my heart went murmuring,
Long, ah! long ago?
She's asleep
While I weep
O'er the mossy stone;
Elsie gathers flowers in heaven,
Gathers them alone!

Long ago I loved her—
Oft I gazed on eyes
Dark and deep and beautiful,
Watching from the skies—
Watching, ah! how fondly,
O'er my night of woe.
Since their light went out on earth
Long, ah! long ago!
She's asleep
While I weep,
O'er the mossy stone;
Elsie gathers flowers in heaven—
Gathers them alone!

Long ago I loved her!
Now above my bed,
Through the stilly midnight hours
Angel wings are spread—
Music haunts me dreaming,
Tones I loved to hear,
While upon my slumbering eyes
Falls an angel's tear!
She's asleep
While I weep
O'er the mossy stone;
Elsie waits for me in heaven—
Gathering flowers alone, LONGFELLOW.

Sweet are the thoughts that savour of content;
The mind is richer than a crown:
Such sweet content, such minds, such sleep, such bliss,
Beggars enjoy when princes oft do miss.

Every one that flatters thee,
Is no friend in misery.
Words are easy, like the wind;
Faithful friends are hard to find. BARNFIELD.

Only a sweet and virtuous soul,
Like seasoned timber never gives;
But when the whole world turns to coal,
Then chiefly lives. GEORGE HERBERT.

The noisy patriot, and the violent enthusiast in religion, seldom have any real love for their country or their God.

The first step to knowledge is to be sensible that we want it, and we must perceive the use of it, before we know its value.

Gentility is neither in birth, manners, nor fashion, but in the *mind.* A high sense of honor—a determination never to take mean advantage of another—an adherence to truth, delicacy and politeness towards those with whom you may have dealings—are essential and distinguishing characteristics of a gentleman.

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39 tf E. V. WILSON, Manager for the Proprietors.

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SINCE THE REMARKABLE TEST

at the sitting of a circle a short time since, where Dr. Charles Main was present and inquired of the spirit intelligence what medicine should be used in a certain case, and a reply was given to use Dr. Cheever's "Life Root Mucilage!" Five cases have occurred where individuals have called and reported the prescription as being given by mediums.

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